



Philosophical Transactions

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Clariff. Vir,

Accepi nuperrimè à Te transmissam D. Leibnitii Theoriam Motus Abstracti, de qua judicium meum petitur. Duo autem sunt quæ suadeant ne illud præstem. Alterum, quòd res invidiosa videatur de aliorum scriptis censuram agere: Alterum, quod occupatissimo tempore huc advenerit, quo ægrè vacavit semel atque iterum attentius perlegere, nedum omnia pensculatius considerare. Quoniam verò Tu id expetis, hæc pauca dicam. Multa scilicet inibi contenta Ego planè approbo, ut subtiliter & solidè dicta, quæque Virum curiosum & cogitabundum indicant. Si pauca sint quibus non statim assentiar, ignoscet, spero, vir humanissimus. Et speciatim, fateor, mihi nondum satisfactum esse, ut, primis saltem cogitationibus, statim assentiar, Cohæsonem omnem ex continuo celerique sed inobservabili particularum motu fieri (quod ille Theoriæ motus Concreti fundamentum ponit;) uti nec pridem, cùm ante aliquot annos, similem Quietis & Cohæsonis causam assignaverat Nelius noster. Quid olim aliquando futurum sit, post rem accuratius perpensam, nec dicere possum nec prævidere. Interim ego ἀνίχω, nec quicquam in aliorum præjudicium pronuntio; quin liberum cuique sit, eam quam rationi magis consentaneam judicaverit, sententiam amplecti. Vale.

Tuus

JOH. WALLIS.

An Account of some Books.

I. A Discourse touching the *ORIGINAL OF HUMAN LITERATURE*, both *PHILOLOGY* and *PHILOSOPHY*; in two Parts: By Theoph. Gale M. A. Oxford, 1669. and 1671. in 4^o.

The Business of this Book is, to derive *Human Arts* and *Sciences* from the *Jewish Church*; for the doing of which the Author professeth he hath been encouraged by considerable hints and assistances of the *Scaligers*, and of *Grotius*, *Vossius*, *Bochartus*, *Selden*, *Usher*, *Preſton*, and others, besides the concurrent testimonies of many of the Ancients.

In the *First* part he endeavours to prove, that all *Languages* have their origin and rise from the *Hebrew*; instancing particularly in the *Oriental Tongues*, as the *Phœnician*, *Coptic*, *Chaldaic*, *Syriac*, *Arabic*, *Persian*, *Samaritan*

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and *Ethiopic* ; and then in the *European*, especially the *Greek*, *Latin*, the old *Gallic* and *Brittannic*. To which he adds a deduction, importing, that the Pagan Theology, Physick, Politicks, Poesie, History, Rhetoric, are traduced from Sacred Names, Persons, Rites and Records ; and shewing withal, How the Jewish Traditions came to be corrupted and mistaken by *Pagans*.

In the *Second* part he maketh it his business to evince, that *Philosophy* also hath its Original from the *Jewish Church* ; beginning to shew this of the *Barbaric* Philosophy, under which he comprehends the *Egyptian*, *Phenician*, *Chaldean*, *Persian*, *Indian*, *Ethiopic*, *Scythian*, and *Britannic* ; and thence proceeding to the *Grecian*, and chiefly to the *Ionic*, and *Italic* or *Pythagorean* ; where he shews great reading and learning, whilst he deduceth this doctrine of Judaic Origin from the Testimonies of Heathen, Jewish, and Christian, both Ancient and Modern, Authors ; passing through all the particular *Seats* of Philosophers with great solicitude and industry ; and promising at the end of this Work, that he is willing to undertake another Treatise, to shew both the *Mischief* of *Vain*, and the *Usefulness* of *Sound* Philosophy to Christian Religion, if this Historical Account, deliver'd in these two Parts, (and mainly designed in Order thereunto) find any such reception, as may give encouragement to such Labours.

II. *Joh. Joachimi Becheri* Spirensis Med. Doct. *EXPERIMENTUM CHYMICUM NOVUM*, quo Artificialis & Instantanea Metallorum *Generatio* & *Transmutatio* ad oculum demonstratur. Francofurti, A. 1671. in 8°.

This Treatise was written by the Authour as a *Supplement* to his *Physica Subterranea*, likewise printed at *Frankford*, about two years since, though yet but in part, there being hitherto extant only the first Book of the two, of which it is to consist : which *First* part (to give some account of it on this occasion) undertaketh to explain both the abstruse Generation of Subterraneous things, and the admirable Fabric of the Super-terraneous and Subterraneous complex Globe of Earth, Air and Water

Water : Promising to deliver hereafter in the *Second Book*, the *particular* Nature of under-ground Bodies, and withal to teach the Resolution of them into parts and the proprieties of those parts ; together with an *Appendix* that shall contain a great number of Chymical Mixtures, never seen before, and grounded upon numerous Experiments. We cannot forbear giving the Reader, of that great variety of matter and Trials, contain'd in the said First Book, one very considerable Experiment, said to have been actually made by the Authour himself, and which seems worth repeating for further observation and improvement. It is in short this, as it may be found *p. 170, 171. Physicæ Subterraneæ.*

Having a mind, for a certain end, to melt a *Jasper*, he saith, he put it into a crucible, and actually melted it by an intense fire, and some other requisites necessary to the operation. But to the end that no coals might fall into the past, he cover'd and luted the crucible, which was about half fill'd with Jasper-stone : which being now melted, he open'd the crucible when cool, and, to his great wonder, found at the bottom the Jasper melted together into one Mass, as hard as before, but Milk-white and half opaque, resembling a natural *White Agat* ; but the cover, and the upper parts of the crucible, that were un-fill'd, and could not be touched by the Jasper in the melting, were tinged with the natural colour of the Jasper ; inso-much that if there had been the hardness of a Jasper and the colour not superficial only, the fragments of the crucible might have been sold for the best and most polish'd Jasper, having here and there greenish streaks and specks, the rest being red and yellowish ; all so beautiful, that a good Painter would scarce have been able to imitate those various colours. Of this, the Author saith, he keepeth still the peices in his Laboratory at *Munchen in Bavaria*, as a very extraordinary treasure ; esteeming that those upper parts were tinged by the *anima* of the Jasper, driven up by the force of the fire from its inferiour part, and adhering to the body of the crucible.

Having thus related this uncommon experiment, we

shall proceed to say something of the Contents of this *Supplement*, which occasion'd that relation. It seems then, that the learn'd Dr. *Rolfink*, Professor of Physick in the University of *Jena* in Upper Saxony, in his Book, entitled, *Chymia in Artis formam redacta*, affirms, that the current Mercury of Bodies is a *Non-Ens* : which our Author looking upon as an ungrounded and precarious Assertion, labours in this Tract to confute it, from Authority, Reason and Experiment, as may be seen *pag. 81, &c.* That which we shall take here particular notice of, is that Chymical Experiment, which giveth the Title to the Book, and is called *New*, alledged to prove the real and sudden Generation and Transmutation of Mettals. You may take it thus, if you please ;

He took common Brick-earth, dry'd it in the Air that it might be sifted ; then poured so much Linseed-oyl upon it as that he might role it into little balls, of the size of the Retort's neck, which they were to be put into, to the end, that the distillation being made, he needed not to break his retort for the taking out of the *Caput mortuum*, but might reserve it for other use. That the fire might the more forcible penetrate those globuls, than if the matter were in one Mass, he filled the Retort with them, and by degrees distill'd them with an open fire, during an hour or two. This distillation being finish'd, he found in the Recipient an Oyl almost like that, which he saith is improperly call'd *Oleum Philosophorum* ; then the Retort being cool'd, he took the little balls out of it, which not being found red, by so strong a fire, but very black, he suspected that blackness proceeded from the Oyl, some terrestrial parts of which, being fix'd and sever'd by vertue of the Brick-earth, might there have assumed a Body ; which of what kind it was, was now further to be examin'd by trial. Having therefore beaten small these black globuls, and sifted them, he put them into a dish, and having powr'd some common water upon it, he stirr'd it ; then being grown turbid, he gently powred it off, and powred on fresh clear water, still stirring the matter : which he so often repeated and continued, till the water came clear away, and there

there remain'd at the bottome of the dish a ponderous black sediment, which from its weight and sudden subsidence, as also from its dark colour he suspected to be of a Metallick, and indeed of an Iron nature; which being dry'd upon paper, upon the application of a Load-stone, was thereby attracted in several grains, which by all proofs he found to be very good Iron.

Esteeming hence, that sulphureous Spirits may be fixed by a certain Earth as their *Matrix*; he saith, that he employ'd the same method with all Minerals, Sulphurs, and Mercury it self, and accordingly melted various Minerals with various Earths and Clays; whereby he discovered many Truths & Transmutations. And to convince his Readers of the reality of this Experiment, he spends a whole Chapter to prove the truth of the matter of fact, and of the genuineness of the Iron produced; examining withal, whether that Iron thus produced had not been latent either in the Earth, or in the Oyl, and so might have impos'd upon him; and having found, it had not, he inquireth, what may be the *Metallick* cause in *general* in this Experiment; and in *particular*, what the *Ferrifick* (if we may be allow'd to frame such a word) or the Iron-making Principle, &c.

III. De *ABSYNTHIO* Analec̃ta, per *Job. Michael Febr.* M. D. *Lipsiæ* 1663 in 8^o.

Several Learn'd men in *Germany*, having associated themselves, some years since, into a Company under the Name of *Academia Naturæ Curiosorum*, resolved to undertake, each of them, the Description of some particular substance in Nature, considering with themselves how long the world had been fruitlessly amused with Generals: Of those particulars we only named some in *Numb. 68. p. 2078.* but shall now endeavour to give an accompt in the remainder of this Tract, of some performances of these undertakings;

Beginning here with the Treatise concerning *Wormwood*, which but very lately came to our hands. In it the Author describeth *first* its Nature, enumerateth its differences, observeth its vertues, teacheth divers preparations, and delivers its manifold Uses, especially in strengthening and recovering

covering the stomach and all the parts of the lower Belly; in curing the Colick, Scurvy, Jaundies, Dropſie, &c. in opening the Obſtructions of the Liver and Spleen; in expelling Worms, and driving away Moths, and other like vermine, &c.

After this, he endeavors to ſolve divers *Questions* propoſed upon this ſubject, as, 1. Whether the bitterneſs may be taken away from Wormwood without deſtroying its virtues? which is reſolved in the Negative. 2. Whether the Salts, called Eſſential, have the ſame vertue with their Simples? *Anſw.* in the Affirmative. 3. Whether the Reſuſcitation of Plants be naturally poſſible? Affirm'd, as to their representation, &c. *Laſtly*, he concludeth with an Enumeration of *Bitter* things; which are found among Roots, Herbs, Stalks, Leaves, Flowers, Seeds, Berries, Fruits, Barks, Wood, Gums, Juices, Oyls, Extraſts, Powders; obſerving withal, that generally all *Bitter* things have the power to comminute, to be aſterſive, opening, and purgative, more or leſs.

CROCLOGIA. Auth. *Joh. Ferdinando Hertodt* M. D. *Jena* 1671. in 8o.

This Author giveth us the Anatomy of *Saffron*, and having deſcribed it, and aſſigned its differences from its different nature, time of production, colour, flower, leaves; and withal found the ſeveral Country's of its growth, and ſhew'd the way of its Culture and Propagation: He proceeds to relate its Vertues and Uſes; in the doing of which he recommends it, and the ſeveral preparations thereof (of which he ſets down not a few,) againſt the Head-ache, Palfy, Vertiginous diſtempers, Epilepſie, Lethargy, Intercepted Reſpiration (call'd the *Incubus*,) Phrenſie, Inflammations and Suffuſions of the Eyes, Tingling of the Ears, Squinancy, Cough, Pleuriſie, Palpitation of the Heart, Nauſeouſneſs, Hæmorrhoids, Dyſenteries, Diarrhæa's, Colicks, Inflammation of the Liver, Dropſie, Jaundies, Obſtructions of the Liver and Spleen, Hypochondrical diſtempers, the Stone, the difficulty of Excretion by Siege or Urine, the Green ſickneſs, Infecundity, Suppreſſion of the *Menſtrua*, Hyſteric paſſions, Hard Travel, Inflammation of the Breasts, Burnings, Gangrens, the Kings Evil, &c.

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This Enumeration being made, and a great number of Receipts, of which Saffron is the chief Ingredient, interspersed, there are subjoyned several *Quarries*, viz.

1. Whether Saffron be an Antidote to the poyson of *Napellus*? It being affirmed so to be, the Author adds a Relation of a considerable Physitian concerning the *Polanders* frequent and harmless eating of *Napellus* in their Salats; the reason whereof is ascribed to the common use of Saffron by that people.

2. Whether Saffron removeth or causeth a surfet? This is treated as disputable.

3. Whether it induceth sleep or wakefulness? And this question is here debated, *pro* and *con*, yet so as that the Author endeavours to reconcile the disputing parties.

4. Whether Saffron tingeth the *Fetus* in the womb? Here are alledged several Experiments for the affirmative, of which the Author saith to have made one upon a Bitch with pappy, which brought her young ones forth yellowy-colour'd, after he had given her, for a good part of her bearing time, all her meat and drink tinged with Saffron, and for three dayes, immediately before her whelping, put some drachms of Saffron in her broth.

There are also inserted some Mechanical uses of this Vegetable for tinging of Hair yellow; for making a liquor to write golden-colour'd Letters with; and gilding of Leather, &c.

IV. De *LAUDANO OPIATO*, Auth. *Matth. Tillingio* M D. *Francofurti*, 1671. in 8°.

This Treatise hath four Parts. The first contains the Origin of the *Opiat Laudanum*, and the Praises of its Usefulness in general, together with a disquisition of its Temperament, and whether *Opium* be poysonous in its self, and may be used uncorrected, &c? The latter part of which question is here resolved in the *Negative*.

The *Second* treats of the genuine correction of *Opium*; delivers several descriptions of the *Opiat Laudanum*, much esteem'd both by Galenic and Chymical Physitians; prescribeth the Dose and way of using it; and withal anatomiseth and strictly examines his own preparation of this Medicin; adding some cautions to be observed in the Use thereof.

The *Third* contains various Compositions of *Opiat Medicines*, or such as have *Opium* or the *Opiat Laudanum* for their chief Ingredient; together with an enumeration of their particular Vertues.

The *Fourth* specifieth those Maladies and distempers, in which this *Laudanum* is singularly beneficial, made out both by Reason and the observation of the Authour aswell as of many other famous and worthy Physitians. Here are reckon'd up Head-aches, Sleeplessness, Phrensies, Giddiness, the Falling-sickness, Hæmorrhages, Pleuritis, Bloud-spitting, Coughs, Consumptions, Faintings.

tings and Soundings, Feavers, Colicks, Fluxes, virulent Gonorrhæa's, Hysterical distempers, &c.

As to the ill success which at times hath attended the taking of *Laudanum*, our Authour ascribeth that either to the unskilful preparation, or the unseasonable and indiscreet exhibition of it. In the preparation he observeth, that the malignity that is in *Opi-um*, is best corrected by *Alcaly's*, as having the force of taming that Narcotic sulphur, contain'd in it; agreeing herein with *Helmont's* Maxim, *Omne Narcoticum perit in Alcaly*.

Advertisements.

Since the printing of the foregoing particulars, there came to hand the New Observations above mentioned, of the *Spots of the Sun*, in Print, made at the *Royal Academy in Paris*, the 11th, 12th, and 13th of *August*, 1671. (*ft. n.*) by Signor *Cassini*; who intimateth at the end of his *French* Narrative concerning the same (which is intended to be *English'd* for the next Tract,) that from about *Sept. 4th*, until *Sept. 18*. (*ft. n.*) it will be worth while to observe, whether the same Spots after they have pass'd over the upper Hemisphere of the Sun, which is hidden to us, will not return again and appear in its apparent Disque.

The same Spots have been observed, (as by a Letter from Dr. *Fogelius* at *Hamburg* we were also very lately inform'd,) at *Sea* near the *Ressel*, by M. *Picard*, one of the *Royal Parisian* Philosophers, namely *Aug. 3*. (*n. ft.*) and some of the following days; as also at *Hamburg* the 7th, 8th, 9th of *August*, (*n. ft.*) Of which more also by the next opportunity.

What we have to add now (which must not be defer'd) is the Prediction, made by the same Signor *Cassini*, of the Eclipses of the *Satellites of Jupiter*, calculated for *Oraniburg*, and annexed here, to the end that our Astronomers, having reduced them to our *Latitude* and *Longitude*, may also observe the same.

<i>The Immersions of the Satellits of J. into its shadow, visible at Uraniburg, A. 1671.</i>	
Sept. 25. <i>Immersio</i> 1 ^{ma} mane h. 4. 16'	Decemb. 3. <i>imm.</i> 1. — h. 5. 8'.
Oct. 11. <i>immersio</i> 2 ^{da} — h. 4. 26.	8. <i>imm.</i> 4 ^a . — h. 0. 10.
18. <i>imm.</i> 1 ^{ma} — h. 4. 43.	<i>Emergio</i> — — h. 3. 10.
25. <i>imm.</i> 1. — h. 6. 41.	12. <i>imm.</i> 1. — h. 1. 29.
Nov. 7. <i>imm.</i> 3. — h. 2. 37.	14. <i>imm.</i> 2. — h. 4. 6.
10. <i>imm.</i> 1. — h. 4. 51.	19. <i>imm.</i> 1. — h. 3. 19.
12. <i>imm.</i> 2. — h. 4. 18.	20. <i>imm.</i> 3. — h. 1. 52.
14. <i>im.</i> 3. — h. 6. 37.	21. <i>imm.</i> 2. — h. 6. 49.
17. <i>imm.</i> 1. — h. 6. 49.	26. <i>imm.</i> 1. — h. 5. 9.
19. <i>imm.</i> 1. — h. 1. 20.	27. <i>imm.</i> 3. — h. 5. 52.
20. 2 ^{da} — h. 7. 1.	
26. <i>imm.</i> 1. — h. 3. 10.	

Errata. In Numb. 73. p. 2202. l. ult. r. *secundâ*, p. 2204. l. 24. r. *pauciores*, p. 2205. l. 38. r. *ad* 45. — l. p. 2206. l. 40. r. *ad* Md. p. 2207. l. 11. r. (pag. 49, l. 22.) ibid. l. 29. r. *quippe* *quoniam*, p. 2208. l. 41. r. *mendu*, l. 43. r. *erant*, p. 2214. l. 8. instead of *Bodleian* r. *ecclesiâ*; for it was in Dr. *Douce's* own Library.

In this Numb. 74. p. 2214. l. 10. show for here, p. 2226. l. 9. r. *thence* be, p. 2228. l. 3. r. *quod* *ejus*, p. 2229. l. 16. *quiescent*, ib. l. 19. *coincidis*.

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